

The Academy is enjoying a good word of grace. The faculty, assisted by the evangelist, Mr. Chas. Ryder, is holding a series of meetings to the edification of believers and general spiritual interest of the school. The spring term is very full, and already calls are frequent for rooms in the coming fall. Principals Fernald is still making many needed improvements. A large class graduated next month. In this lovely spot, healthful, beautiful, easy of access, the school looks forward to greater prosperity than in the past. May these hopes be realized!

Miscellaneous.

RESURRECTION OF HEBREW.

BY SAMUEL L. BRILNER, M. A.

"Why, Hebrew is the dearest of all dead languages," said one to-day, who is looking to the ministry as his life-work, and is near graduating in a New England college in which there is no place for even an elective class in this sacred tongue. He speaks the thought of many. A few specialists, a rare Bible student here and there, and the rabbi among the Jews, have always insisted that the dry bones might live, but the multitude has been faithless. A writer says, "There will not be as much criticism or fault-finding with the revised version of the Old Testament as there was with the New, for there are not many who pretend to any knowledge of Hebrew." There is too much truth in the latter clause, and pretension is usually beyond the actuality. Why should there be so little practical knowledge of the original language of the larger part of the Holy Scriptures? Is it so difficult? Is a knowledge of the language so valueless? Are there no reasons to induce one to study it; no inspirations to its mastery?

Harvard is indeed giving her vast prestige to a neglect of the dead languages, save by specialists. But in all the arguments given for her position, we have met no statement that study of the classics is a waste of time to one preparing for the ministry. And the arguments against the classics as non-practical, certainly cannot be used against a minister's study of Hebrew. As a chemist should know the elements and their affinities; as the botanist should know plants, and the geologist rocks, so should the minister know the Bible. And as the above specialists should know their departments by original investigations, so should the minister, to some extent at least. He should certainly know how to go to original sources when it is necessary to do so.

While Harvard is dropping the dead languages from the list of required studies, there is a quiet but wide-spread resurrection of Hebrew, "the dearest of all dead languages." The learned investigations of specialists in the sister languages of the Semitic family are pouring a flood of light on the original tongue of Holy Writ. The "higher criticism" of Wellhausen and Kuenen is being met point by point, and must be conquered by the critical analysis of internal linguistic evidence on which their theories rest. The revision of the Old Testament will soon set all Christendom to asking questions about this and that in the original. For the first time in long years a thoroughly revised Hebrew text is being edited by Baer and Delitzsch. The world-wide study of Old Testament lessons in our Sunday-schools is demanding a more thorough knowledge of its ancient tongue. Are not these enough to inspire Christian scholars and ministers to renewed interest and work in this neglected field?

Just this is taking place. A new interest in this sacred language is springing up in all directions. The stir in the School of Theology of Boston University under the enthusiastic leadership of Prof. Huxley G. Mitchell is a straw that shows which way the wind blows. The combination of thirty-seven Hebrew professors in the "American Institute of Hebrew," to push their favorite study to the front, is a significant fact. The gathering of scores of students in summer schools to shut themselves up for a hot month to studying, reading, singing, and even praying Hebrew is something new under the sun. The enrollment of over six hundred persons in a single correspondence school is a fact full of promise. Many of these are ministers, but some are not. Business men, farmers, teachers, who are determined to be able to use intelligently a critical commentary, are found at work on Hebrew.

Meanwhile helps of all kinds in this department are multiplying. The excellent lexicons that cover all the lexical details of the language as cannot be done in larger lexicons; the standard grammars of the great German Hebraists, and the critical commentaries of the day, with a good Hebrew Bible, furnish one with a working apparatus. Helpful and stimulating will be the two periodicals, *Hebrew Student and Hebraica*, by bringing one into contact and sympathy with fellow laborers in this field.

But to that larger class who are at work; who cannot stop to attend a theological school, and who wish to begin Hebrew, or make their rusty knowledge of it practical and effective, let the writer, who has tried both, commend the "Correspondence" and "Summer Schools" of the "American Institute of Hebrew." In the former, the lessons sent out, and the recitation papers required, are so plain and thorough, so well graded and so suggestive, as to lead one on step by step and day by day to a comfortable ease in reading the language of the law and the prophets. When there is joined to this the summer school, with its living teachers, its daily, almost hourly drill, its separation from all things else and entire consecration to Hebrew for four weeks, its enthusiasm of contact with specialists and with wide-awake students, its well-arranged classes suited to all, from beginners to those who can do critical work in the various lines of Old Testament study, there seems to be little lacking in the way of facilities for acquiring a practical familiarity with this much-neglected tongue.

The American Institute of Hebrew will open a Summer School in New Haven, at Yale, on June 30, 1885, to close on July 25. This is intended for New England, and looks for a large patronage from all over these States. Prof. W. R. Harper, of Morgan Park, Ill., will be glad to furnish more detailed information.

Hartford, Ct.

NEW YORK LETTER.

When business cares harass, and life is filled with strife and turmoil, a friend of mine is wont to say to himself, "There is another and a better world." This is his consolation, and it is the consolation of many of us as we witness the suffering and disadvantages of many about us. It is not long since we were started in this city by the noise of falling bricks and timbers, and learned that there are builders who are putting up tenement houses with mud for mortar and with beams so short that the bulge of a wall by half an inch would cause the ends of the beams to drop out of their resting places. There are many such tenement houses in our great city with scores of occupants in each, all in peril.

But revelations, in some senses more startling, have been made by an unofficial association in one of our wards, lying east of the Bowery. A large portion of the population here is of foreign descent, if not of foreign birth. The Germans are in the majority. It is the tenth ward, and abounds in tenement houses. These are models of what tenement houses ought not to be. Scenes of woeful degradation were witnessed by the inspectors sent out by the association mentioned. This is not a Christian association in the strict sense of the term. It is known as the Tenth Ward Sanitary Association, its purposes being of a sanitary nature. The facts its inspectors have brought to the front, however, should impress themselves upon the hearts of all Christians. The overcrowding of some of the apartments in these tenement houses is something dreadful. In one case the inspectors found a family of five persons with no other home than a cellar, and this they occupied in common with fifteen geese. Twenty-five persons were found living in a set of three rooms. Only one of these rooms had a window. The others had neither window nor even an opening of any kind to the hall. In three other rooms a family of six persons—father, mother and four children—were found, who shared their home with fifteen boarders. The fifteen boarders were not geese in this instance. In numerous cases the occupants of rooms let them out to seamstresses and journeymen tailors by day. These working folks have the run of the place for sixteen hours at a stretch frequently, endangering their own health and certainly helping to vitiate the atmosphere for those who sleep there. In some cases some of the rooms were let out at night for horrible purposes, and all that the tenants might eke out enough to meet the heavy rentals. For grasping landlords make their tenants pay well for the so-called accommodation of a place to stay in. The occupants of such places do not live; they are not life. They only exist, and one longs that amid their unhappy surroundings they might be buoyed up by the sure hope of "another and a better world," a home above whose many mansions are open to all who will seek a title thereto through Christ Jesus. But such persons are neither cleanly nor godly. If the gospel light should reach their homes and their hearts, they would soon become dissatisfied with their surroundings and seek something better even in this life.

I write in the "merry month of May." The calendar says it is May, but the weather says March. Chilling winds blow, and we wonder when the warmer weather will be here. In years gone by May was a stirring time in New York city. The tribes used to come up to us as unto Jerusalem of old. The May meetings in the old Broadway Tabernacle would attract multitudes of persons from distant cities and towns. Night after night the various Christian missionary organizations held their annual meetings, and showed what was doing for the welfare of the heathen at home and the heathen abroad. But these May meetings are matters of the past now. A few years since a great effort was made to revive them. But after a year or two of failure to arouse anything like enthusiasm, the attempt was given up. The National Temperance Society did manage to get a fair throng of attendants; but its meeting this year might have been much more largely attended so far as the place of meeting was concerned. The Society misses the wise counsels and the vigorous push of the late William E. Dodge. Still, it is accomplishing much. This was its twentieth anniversary. During the two decades of its existence the Society has received over a million dollars. All this has been expended in temperance missionary work and in the publication of temperance literature. The receipts last year aggregated a little more than sixty thousand dollars. The meeting was addressed by Rev. Drs. T. L. Cuyler, of Brooklyn (the Society's president), Daniel Dorchester, of Massachusetts, and Rev. C. H. Mead, of Hornellsville, N. Y. Mr. Ira D. Sankey, of the evangelistic firm of Moody and Sankey, added much to the attractiveness of the occasion. As usual, the secretary, Mr. John N. Stearns, who by the way is an indefatigable worker, read long extracts from a long report—a feature of the meeting not appreciated. It is the opinion of many that the long reports presented at the old-time May meetings were chiefly responsible for killing them as an institution. One very important fact was alluded to at the meeting, namely, that the first century of the temperance reform in this country has just been completed. One almost wonders, in view of the gigantic nature of the drink evil, what still more tremendous proportions it would have assumed had there been no temperance movement to antagonize it.

The American Seamen's Friend Society is doing a good work. It has been in existence fifty-seven years. It employs thirty-nine laborers at nineteen foreign and thirteen domestic seaports. The laborers of these devoted workers have been blessed to the conversion of very many seamen, as well as to their temporal comfort in a variety of ways. During the past year the Society sent out 531 loan libraries on as many ships.

Of these 205 were new and 326 were re-fitted ones. The libraries contained in all over nine thousand volumes, and were placed on vessels carrying an aggregate of seven thousand seamen. The libraries now at sea, sent by the Society from its rooms at New York and in Boston, number over eight thousand in all. Who can tell the comfort derived, aye, and the everlasting good received, from some of these volumes by those who do business in great waters? There is no doubt that this and other organizations which labor for the welfare of the sailors, have brought about a great change in the general morale of that class. Many vessels are now manned as well as officered by Christians. What can be more important than sending Christian sailors in our vessels, since from the behavior of these universal representatives of our country, foreign nations will ever be likely to judge of us as a people, and of our missionary labors abroad.

The changes made by the recent Methodist Episcopal Conferences have all worked with apparent satisfaction to the churches concerned in this city. I do not think that the Methodist Episcopal cause was ever stronger, nor the outlook brighter than now. Christians of various denominations have read with no little surprise the recent statement of the New York Christian Advocate which is to the effect that it believes the accessions to the Methodist Episcopal churches at large, during the past few months, have numbered 100,000. With 10,000 conversions in the Ohio Conference, and more than 5,000 in the West Virginia Conference, we can begin to believe in the idea that all the churches together have received the large total suggested by the *Advocate*. It seems to me that all might agree on a certain day and hour, when, having assembled in their various sanctuaries, they should rise and sing the grand old doxology, "Praise God from whom all blessings flow." It would be a unique movement, but such a work as the ingathering of one hundred thousand precious souls in one winter by one denomination of the church of Christ might well be celebrated by this simultaneous outburst of praise. No one who participated could forget it, and such a harvest of sheaves for the heavenly garner ought to be made memorable.

Nemo.

The churches are all enjoying a fair degree of prosperity. In several here and in Baltimore revivals are in progress, and yet the increase was not as large last Conference as was expected, considering the extensive revivals last year. The full membership reported at Conference was 33,483—an increase of 507 over the previous year—while the probationers numbered 3,907, or 78 less than reported the year previous. The Baltimore Methodist is doing well under its new management and editorship.

The Maryland State Temperance Alliance held its annual Conference last month. Mr. Wm. Daniel declined the office of president, and Mr. Edwin Higgins was elected in his place. There was much dissatisfaction, and the party is divided on the grounds of a partisan policy. Rev. Thos. L. Poulson and many others have withdrawn, and a temperance party is being organized by them which will be the same as the Alliance was before going into national issues. There has been a bitter feeling in the party, and the good cause is likely to suffer.

Rev. Chas. M. Giffis, formerly a member of Cincinnati Conference, and later of the New York East Conference, but for eight years pastor of St. John's Independent Methodist Chapel, Baltimore, has received a call to Union Church, Covington, Ky. Rev. Dr. Wrightman, the new pastor of Chatsworth Independent Methodist Church, Baltimore, is not a brother of the Bishop of that name, as has been stated, but a brother's son. He was transferred from South Carolina Conference to the Baltimore Conference (Church, South), and then located to become pastor of Chatsworth. His predecessor at Chatsworth, Rev. Henry E. Johnson, is now pastor of an M. E. Church and a member of Conference in Pennsylvania. Rev. W. H. McAllister is still pastor of Bethany Independent Methodist Church, Baltimore. His term of agreement included five years, which will terminate in the fall. It is likely he may return to the New York East Conference then, and that Bethany will connect with the old Baltimore Conference. This is the rumor. R. R. May 18, 1885.

PITTSBURGH LETTER.

BY REV. G. P. REYNOLDS.

The leading event in religious circles, since my last letter, has been the Christian Convention, conducted by Messrs. Moody and Sankey. The convention lasted for three days, and was similar to those held by Mr. Moody in other parts of the country, and of which accounts have already appeared in your columns. The meetings were ten in number, and were held in the Fifth Avenue Music Hall—a transformed market house—capable of seating four or five thousand persons, and was comfortably filled at the morning services, and crowded on other occasions. Neither of the evangelists show very much of the hard labor they have undergone in the years that have passed since they united their talents and went on their soul-saving campaigns.

Though several of the services were set apart for non-church-goers, the church-goers were in a majority even at these services. The number that arose for prayers at the different services ran into the hundreds; but how many carried out the feelings aroused by these meetings, and were genuinely converted and have come into connection with the church, is another question. The ministry rallied nobly to the help of the evangelists throughout the services, as many as three hundred being on the platform at one time. Methodism was well represented. Dr. C. A. Holmes, presiding elder of the Pittsburgh district, made the most eloquent address of any your correspondent was permitted to hear. It was in opening the discussion on "How to Promote the Spiritual Life in the Churches," and was as spiritual and practical as it was eloquent. Of course Methodism had to be represented in the music, the large choir being under the leadership of Bro. S. Hamilton, a prominent member of Butler St. Church, and equally prominent in the musical circles of the city. Mr. Hamilton used the cornet (another Methodist), Mr. Sankey was at the organ, while a third, Prof. Harry Horner, led the chorus; and so the music was an important feature of the services. Since the convention a number of union meetings under the control of ministers of different denominations, have been held. Dr. A. C. Hirst representing our church in the management. It is intended to hold similar services during the summer, and in the fall inaugurate a vigorous campaign in all the churches.

Several of the eastern papers have been discussing the question of "Workmen and the Churches"—whether or not the working classes are drifting away from the influences of Christianity. No better place could be selected than our city, known all over the world for its manufacturing interests, in which to make an examination as to the truth or falsity of these statements; and such an examination would show that the workmen are not drifting to any extent from that religion whose Head in His earthly life was a workman. The writer is pastor of a church situated in what is locally known as the "Southside," and is the portion of the city where are located a large part of the iron-works and glass factories, that form the chief part of the city's wealth, and give employment to thousands of men. Among so many men brought together, and a large percentage of them foreigners, it would be but supposable that there would be many reckless individuals, careless of church or Christianity, and with a considerable number of Germans, that infidelity would prevail to some extent; yet in this district there are seven Methodist Episcopal Churches, three Presbyterian, three United Presbyterian, two Protestant Episcopal, one English Lutheran, and one Methodist Protestant, several German churches of different kinds, and quite a number of Roman Catholic. In

these churches, as far as the writer is acquainted with them, except a small sprinkling from the professional and mercantile classes, the officary are from the ranks of the working classes, while they and their families comprise, at least, three-fourths of the congregations. And in the other parts of the city, though not in so large a proportion, the wage-workers form a large part of the congregations of the different denominations. As to our orthodox, Unitarian or Universalist Church. Neither does infidelity make much headway. A Liberal League, after several years' existence and much self-advertising, has only a handful of members, and not one of these of any special prominence in social or business life.

President Cleveland recently appointed Dr. John Williams of the East Ohio Conference to a chaplaincy in the army. Dr. Williams was formerly of the Pittsburgh Conference, and occupied a leading position in the front rank as he now does in his own Conference. The Williams seem to be favorites for chaplaincies. Last week the board of managers of the Allegheny County Workhouse, a leading reformatory institution in this section of country, elected Rev. Edward Williams, a brother of the above-mentioned and pastor of the Crafton Church, a suburb of this city, to its chaplaincy. The election was quite a compliment, as there were a number of applicants for the position.

The hard times are felt, not only in church circles, but in other lines as well. The May musical festival has for several years been an event in the musical circles of the city, and always largely patronized. This season, with Theodore Thomas' orchestra, leading singers from the East, and a large local chorus, yet the managers are compelled to report a deficit of several thousand dollars.

The Commencement season is at hand, and the various institutions of the city, of which we have quite a number, are preparing for the event. The Pittsburgh High School—"the people's college"—is one of the most prominent, and has for its president Prof. C. B. Wood, Ph.D., a leading member of the Centenary Church. The Western University, a college of long and honorable history, though largely controlled by Presbyterian influences, rejoices in the able presidency of another earnest Methodist, Dr. M. B. Goff. Dr. Goff is well known in his special field of mathematics, and is the author of a series of text-books that are extensively used in the different schools. He is closing his first year as president of this institution, though long identified with it as professor of mathematics. May 15, 1885.

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WOMAN'S HOME MISSIONARY SOCIETY.

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The Simpson Memorial Home at Orangeburg is in course of erection, and will be ready for occupancy in the fall. The home at Savannah is completed and occupied by a good school. The W. H. M. S. of Louisiana Conference is energetically collecting funds for an industrial home, to bear the honored name of Bishop Wiley; \$35 will furnish, and \$100 name a room. Who will aid in this good work? Mrs. Bishop Walden and the corresponding secretary visited the work in Mississippi and Louisiana. The women in these Conferences realize the importance of industrial training for their daughters and education for their children, and are willing to labor and sacrifice to secure these advantages. The industrial school at Holly Springs, dedicated March 10, and the one to be erected at New Orleans, will exert an influence for good all over these States. There are in New Orleans seven schools with 530 pupils, under the supervision of our society. We visited these, and found them excellent in educational and moral influences.

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An encouraging work is going on in Utah. Twenty-four Mormons, converted largely through the influence of our work, have joined the church in the San Pete Valley, Utah. The services and the school are held in an old building once used as a dance house, which is so dilapidated as hardly to be fit for a sheep corral. The society has purchased a suitable lot, and will erect a building this summer to accommodate both.

The reports from our missionaries in the field, and from the superintendents of homes, are full of encouragement. Miss Alice Starker and Mrs. Starker have entered upon missionary work in behalf of the white people in New Orleans. ELIZABETH L. RUST, Cor. Sec. W. H. M. S.

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The reports from our missionaries in the field, and from the superintendents of homes, are full of encouragement. Miss Alice Starker and Mrs. Starker have entered upon missionary work in behalf of the white people in New Orleans. ELIZABETH L. RUST, Cor. Sec. W. H. M. S.

THE JOURNAL OF PROCEEDINGS AND ADDRESS OF THE NATIONAL EDUCATIONAL ASSOCIATION. 8vo, 400 pp. This valuable volume is printed for the Association by J. E. Farwell & Co., Boston. It embodies the roll of members attending the late session in Madison, Wis., with the journal and proceedings of the meeting, and, also, of the fourth annual session of the National Council of Education, held in Madison, Wis., July, 1884. The volume contains the able addresses of the President, the Association, Hon. Thos. W. Bicknell, of this city, of Dr. Curry, agent of the Peabody Fund, and the elaborate papers of the members upon various educational topics in immediate discussion at the present hour. The book is a suggestive and practical addition to our pedagogical library, and will be appreciated by our educators and school superintendents.

In the Series of American Statesmen, now in publication by Houghton, Mifflin & Co., we have SAMUEL ADAMS, by James K. Hosmer, of Washington University, St. Louis, Mo. 12mo, \$1.25. This volume is not simply a condensation of the three-volume octavo work of Wm. V. Wells, the grandson of the great Massachusetts patriot and orator of the Revolution, but the writer has had access to rich material found in the public collections of this city, and in the library of Mr. Bancroft in Washington. This glorious life covers the romantic period in the Revolutionary history in New England—the resistance to the encroachments of the Crown and Parliament of England—the irritations arising from the presence of English troops in Boston, the stirring speeches in Faneuil Hall, the "tea party," Lexington and Bunker Hill. The most conspicuous man in New England during the Revolution was "Sam" Adams. He was well called "the Colossus of debate," and enjoyed the undoubted primacy even among such peers as John Adams and James Otis. This biographical sketch of "Sam" Adams, with art, an engraving or sketching on reider horn, which the book is well executed by the artist, is a valuable addition to the series. The volume is a valuable and instructive addition to the literature of the time. The selection of volumes, as thus far made, seems to be in excellent taste, and the books are gems of typographical skill. They have no extra ornamentation, but are standards of beauty and neatness in type, paper and binding. The volumes already issued are the very popular "Marjorie Daw," by Thomas Bailey Aldrich; "My Sunday in a Garden," by Charles Dudley Warner; and "Fireside Travels," by James Russell Lowell. 12mo, \$1.00 a volume.

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Our Book Table.

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WOMAN'S HOME MISSIONARY SOCIETY.

The second quarterly meeting of the General Executive Board of the W. H. M. S. was held in St. Paul's Church, Cincinnati, O., April 24, Mrs. John Davis in the chair. The report of the treasurer shows the receipts to have been \$12,569.92, and the expenditures \$10,331.07, leaving a balance in the treasury of \$2,238.85. Those of the several corresponding secretaries of Conference societies indicate encouraging success in organization. Notwithstanding that these are very imperfect, the membership, annual and life, as reported, is 3,183. Erie, the first organized of the Conference societies, with a membership of 2,031, leads by a majority of 1,246, while Detroit, one of the youngest societies, with 757 members, is third in the list.

The Simpson Memorial Home at Orangeburg is in course of erection, and will be ready for occupancy in the fall. The home at Savannah is completed and occupied by a good school. The W. H. M. S. of Louisiana Conference is energetically collecting funds for an industrial home, to bear the honored name of Bishop Wiley; \$35 will furnish, and \$100 name a room. Who will aid in this good work? Mrs. Bishop Walden and the corresponding secretary visited the work in Mississippi and Louisiana. The women in these Conferences realize the importance of industrial training for their daughters and education for their children, and are willing to labor and sacrifice to secure these advantages. The industrial school at Holly Springs, dedicated March 10, and the one to be erected at New Orleans, will exert an influence for good all over these States. There are in New Orleans seven schools with 530 pupils, under the supervision of our society. We visited these, and found them excellent in educational and moral influences.

Mrs. Jennie F. Willing attended Conferences in the East, held anniversary meetings, and has organized auxiliaries in churches in several of the principal cities. She finds the people disposed to listen kindly and respond freely. Many life memberships and several special donations were secured. Mrs. Angie F. Newman visited five Conferences in Kansas and Missouri and organized Conference societies in

The Sunday School.

SECOND QUARTER. LESSON X.

Sunday, June 7.

Hebrews 1: 1-8; 2: 1-4.

GOD'S MESSAGE BY HIS SON.

BY REV. W. O. HOLWAY, U. S. M.

I. Preliminary.

1. GOLDEN TEXT: "How shall we escape if we neglect to great salvation?" (Heb. 2: 3).

2. THE EPISTLE TO THE HEBREWS: (1) Authorship. The authorship of this Epistle, or treatise, has never been definitely settled. By the early church it was ascribed to either Luke, Barnabas, Paul, or Clement. Origen expressed the opinion that the ideas were St. Paul's, while the style and composition were those of some other person. "Who actually committed it to writing," he says, "only God knows." Luther conjectured that Apollonius was the author, and in more modern times Alford, Kendrick, Farrar and others hold the same view. Says Delitzsch: "May we not say that this Epistle resembles in these respects the great Melchizedek of sacred story, of which its central portion treats? Like him it marches forth in lonely royal and sacerdotal dignity; and like him it is without genealogy—we know not whence it cometh, nor whither it goeth."

(2) Canonically. Owing to the uncertainty as to its authorship, this Epistle, though recognized as canonical by the immediate successors of the apostles, was not received by the fathers of the Roman and North African churches from the middle of the second to the middle of the fourth century. On the other hand, the Eastern Church, without any interruption, believed in it as an authentic work of inspiration. At the end of the fourth century Jerome reviewed the conflicting opinions as to its authenticity, and advocated strongly its recognition. Its canonicity was finally established by the third Council of Carthage, A. D. 397, and by a decretal of Pope Innocent, A. D. 416. (3) Purpose. The object of this epistle, primarily, was to save the Jewish converts in Palestine and elsewhere from relapsing into Judaism; and its method is to exhibit the transitory and typical character of the Mosaic system, and to prove that it had been superseded by the superior and final dispensation of grace and truth taught by Jesus Christ, whose essential deity is asserted in the strongest terms. Another purpose, doubtless, was "to enlighten the universal church concerning the design of the ancient covenant, and interpretation of the Jewish Scriptures" (Conybeare and Howson). (4) Date. Before the destruction of Jerusalem (A. D. 70), and at some time within the seven years preceding that event (A. D. 63-70).

II. Introductory.

Without preface, and with no waste of words, the writer of this epistle discloses his purpose—to prove that Jesus of Nazareth, by reason of His divine Sonship, is infinitely exalted over all other mediators whatsoever between God and man; and that, therefore, the revelation of which He is the author may justly demand the supreme attention of Jew and Gentile alike. God had spoken to the fathers by prophets in the olden time, conveying His messages in various ways, and in fragmentary portions; but in this last dispensation He has spoken by no less a being than His Son—the Eternal Word, the Heir of all things, the Creator and Sustainer of the worlds, the Efficacy of the Father's glory, the exact "Image of His substance," who, having completed the atonement for sin, now occupies the seat of supreme honor and dominion "at the right hand of the Majesty on high." No angel can be compared with Him; being the Son and the Heir, His name and dignity far excel theirs. To no angel had the high title of Son been given, or the language "I have begotten thee" been applied. The angel, indeed, are required to pay to Him the homage, which, were He not divine, would be idolatrous. They were addressed as subordinate—blessed to execute the will of God in the form of winds or flames of fire; but to the Son was used the august title of Deity; His throne was declared to be eternal and His scepter a "sceptre of righteousness." If such supremacy belongs to Jesus Christ, the truths which He proclaimed while on earth justly demand our most serious attention. They should be held fast, lest we unconsciously drift away from them. If the law of God communicated by angels was not to be trifled with, if its penalties were enforced, what possible escape can there be for one who treats with neglect or salvation so divine in its source, so "great" in its cost, so ample in its provisions and principles—a salvation which carries with it the direct witness of God himself as manifested "in signs and wonders and gifts of the Holy Ghost?"

III. Expository.

1. The Divine Saviour (1-8). 1. God, who at sundry times, etc.—In R. V. the verse is rendered: "God, having of old spoken unto the fathers in the prophets by diverse portions and in diverse manners." This verse is couched with meaning: 1. God has spoken—has revealed His nature and His will to man; 2. He has spoken "of old time," from the days of Eden down; 3. He has spoken to the Jewish "fathers" from Abraham's day, and to the "world's gray fathers" before; 4. His revelation was not complete, in one piece, but "in diverse portions," from time to time, as the occasion demanded, or as these witnesses were able to bear; 5. His method of revelation was not uniform, but into various forms—precept, promise, prediction, warning, rebuke, types and sacrifices, and "conditioned by personal individuality"; and, 6. His messengers were "prophets," some of whom have left the record of their inspired teaching in the Canon, while others have not. Both these expressions set forth the imperfection of the Old Testament revelations. They were various in nature and in form; fragments of the whole truth presented in manifold forms, in shifting light of separated color. Christ is the full revelation of God, Himself the pure light, uniting in His one Person the whole spectrum (Alford). 2. Hath in these last days, etc.—"Hath at the end of these days," Christ's advent was an epoch, the beginning of "the end"; the starting-point of the last dispensation. Spoken unto us by (R. V., "in") His Son, "the only-begotten of the Father," full of grace and truth; "in whom all previous prophecy, oral and typical, converged; who, in nature and in dignity, is separated from and upheld above all previous teachers" by an impassable chasm; "whose message, as set forth in His words and life and death, transcends all human messages whatsoever, while it gives such a view of the heart and will of God as the devout study of redeemed minds can never exhaust either in time or in eternity. Whom he hath appointed—R. V. omits "hath." Heir—being His Son, heirship is associated as a matter of course. We are next told the successive steps by which He was constituted "heir." Of all things, "not only earth, planets, sun, fixed stars, and nebulae, but all the real universe, of which there are but external glimpses perceptible to our little optics" (Whedon). By whom (R. V., "through whom") also he made the worlds.—The mystery of the Trinity eludes finite analysis; so far as we may reverently distinguish the functions of the Three, it would seem that the Son is the Executive of the Father's will, as well as the Manifestation of His glory and power; He is, therefore, the Agent in creative acts, the Framer of the universe. The Greek word for "worlds" should be strictly rendered "ages"—"the all things" which belong to space and time. Thus we have no longer to do with a continuance of God's prophetic oracles; but with a form of divine revelation specifically different from all that preceded it, yet maintaining its organic connection with them by the fact of its proceeding from the same God who spoke to the fathers (Mott). 3. Who being the brightness (R. V., "effulgence") of his glory—the luminous outflow of His glory, revealing how glorious the Father is, and without which effulgence there would be no revelation of that glory. The express image of his person.—R. V., "the very image of his substance"; as perfectly correspondent as the impression in wax to the signet which makes it. "He that hath seen Me hath seen the Father," said Christ. Upholding all things by the word of his power.—Christ the Creator is also Christ the Sustainer. The eternal laws of nature are but the methods of His working. All power has been given to Him in heaven and in earth. When he had by himself purged our sins.—R. V., "when he had made purification of sins," not only Creator and Sustainer, but also Purifier; securing by His self-sacrificing and atoning death the power to cleanse the whole world from sin. Sat down on the right hand of the Majesty on high—the attitude of completed work, the place of supreme dominion and honor. It is the Father who hath thus "highly exalted Him." Christ is the radiance of God to men, the very light which brings God down to human eyes, as light from the sun in these lower heavens brings that great luminary to human view. . . . As the signet reveals the stamp of itself, to remain ever as the revelation of its form in manifold perfection, so the Son reveals the Father—the exact impression of His nature and character. The essential idea must be that the character of the Son reveals to us truthfully and perfectly the character of God (Cowley). 4. Being made so much better, etc.—The verse is thus translated in R. V.: "Having become by so much better than the angels, as he hath inherited a more excellent name than they." The first comparison to show Christ's supereminence is here instituted—that with "the angels"; not the spirits of the departed, but the "ministering spirits," who kept their first estate and whose home is in heaven. He is superior to them in power and in dignity from the fact that by reason of his relationship to the Father, He bears a "name" and inherits a nature which exalts him as far as the uncreated can excel the created. He always had the thing itself, namely, Sonship; but He "obtained by inheritance," according to the promise of the Father, the name "Son," where He is made known to men and angels. He is "the Son of God" in a sense far more exalted than above that in which angels are called "sons of God." The fullness of the glory of the peculiar name, "the Son of God," is unattainable by human speech or thought. All appellations are but fragments of its glory—names united in it as in a central sun (Rev. 19: 12)—a name that no man knew but He himself (Browne). 5. Unto which of the angels? etc.—implying that it was said to none. Thine art my Son, this day have I begotten thee—quoted from Psalm 2: 7; applied in the first instance to David's complete inauguration as king upon Mount Zion, but, like all such local prophecies, enshrining a Messianic meaning, involving a divine Sonship. No such language had ever been used towards any angel or archangel, but all the Jews to whom this epistle was addressed, knew perfectly well that these words referred, in their fullness of meaning, to the Messiah only. I will be to him a Father, etc.—words used primarily for reference to Solomon, but reserved, for complete fulfillment, for "David's Greater Son." These words have been referred to the Incarnation, when the "holy thing" born of the Virgin was called Son of God (Luke 1: 35); or to His resurrection and exaltation, when He marked out as Son of God in regal dignity, "in power" as Messiah king (Rom. 1: 4). This last view is favored by Acts 13: 32, 33, where this identical promise is said to be fulfilled unto us when God raised up Jesus. Others refer the words to the essential nature of our Lord as Son of the Father by "eternal generation," as it is called. God sent the Son, it is said, and so He had dignity before His incarnation and before His resurrection. If this is the word "Son" describes His relation to the Father, both personal and official; and "I have begotten thee" applies to every state to which the word "Son" applies—His original nature, His incarnation, and His kingdom (Schaff). 6. And again, when he brought him, etc.—in R. V., "and when he again brought in the first-born into the world," he said; "according to Alford and others, referring to the second coming of the Messiah in glory and judgment. The quotation which follows is found in the Septuagint version of the Song of Moses (Deut. 32: 43). Let all the angels of God worship him—the clearest possible evidence of their inferiority and of His divine superiority, since none but God is worshipped in heaven. "The first-born" or "firstborn"—His title by pre-existence, "the firstborn of all creation" (Col. 1: 15); by prophecy (Ps. 89: 27); "I will make him my first-born, higher than the kings of the earth;" by victory over death (Col. 1: 18; Rev. 1: 5); and here, where He is absolutely the firstborn, it will be reasonable to regard all these references as being accumulative—He, who is the firstborn (1) of the universe, (2) of the new nation, (3) of the risen dead. And thus the indwelling Him in glory into His inheritance is clothed with even more solemnity. All angels, all men, are but the younger sons of God, compared to him, the firstborn (Alford). 7. Of the angels he saith.—The writer is anxious not to depreciate the nature or the dignity of the angels; only to show that high as they are, the Son towers infinitely high above them. Who maketh them angels; who begetteth; they are created, not begotten. His angelic spirit (R. V., "winds")—1. ministers a flame of fire from the Septuagint rendering of Ps. 104: 4. The angels, going forth as God's messengers on His errands, may assume the material form which will best accord with the divine purpose—so the appearance of the resistless wind or the devouring fire" (Ellicott). Angels are so made that they may transform themselves into, and serve the work of, winds and lightning flashes or atmospheric bodies. Our author's exact words are found in the Alexandrian Septuagint (Whedon). 8. But unto the Son.—R. V., "but of the Son." He saith—using the words of Ps. 45: 6, 7. Thy throne, O God, is forever and ever.—The divine Name and the eternal Kingdom are here unhesitatingly applied to Christ Jesus—a sacrificial application if He be less than very God. (R. V., "the") sceptre of righteousness.—His way is infallibly just and right. His edicts and decisions are dictated by heavenly wisdom and never reverse from perfect rectitude. Whatever the difficulties in the minute interpretation of these verses, the general sense is clear. Angels are all subordinate; while to Christ are given names of a very different import—God and

Lord, and highest dignities—a sceptre and a throne, a kingdom (Schaff). 2. The Great Salvation (1-4). 1. Therefore—since the Mediator occupies this high dignity, far above all angels. Ought to give the more earnest heed—be more diligent in obeying. Things which we have heard—the teachings of Christ and His apostles. Lost at any time we should let them slip.—R. V., "lest haply we drift away from them;" lest we lose our hold upon them, and are carried out to a dangerous sea on the ebbing tide. Many a human bark thus drifts from her moorings by failing to take "earnest heed."

It is that firm hold or holding-point proffered in the Gospel, and which conditions our attainment of salvation. These those who do not yield themselves up personally to that which is brought to their hearing, and are then carried away from the Gospel (Mott). 2. If the word spoken by (R. V., "through") angels.—The Law is repeatedly alluded to as given by the ministrations of angels (Deut. 33: 2; Ps. 118: 17; Acts 7: 53). Was steadfast.—R. V., "proved steadfast;" "was enforced by penalties on disobedience—every wilful act in violation and every refusal to do what was commanded. Received a just recompense of reward.—The Law was pitiless in its penalties. "Against him who sinned presumptuously, against full knowledge of law and duty, the most stringent and fearful penalties were denounced" (Cowley).

3. How shall we escape if we neglect so great salvation?—a question which awaits in vain an answer; a question which implies the most positive denial that he who neglects can escape; a question which sounds like a knell of doom. If the law-breaker was surely punished, the Gospel-neglector, who carelessly suffers the high privileges purchased by the Saviour's blood to go unheeded, will be more surely and sorely punished. And it is to be noted that the words here used do not refer to positive rejection of the Gospel, but only to its "neglect." Which at the first began to be spoken, etc.—R. V., "which having at the first been spoken through the Lord, was confirmed unto us by them that heard." No mere angel, but the Lord Jesus himself, "the Master of angels," was the Author and Proclaimer of salvation; and His followers and apostles proved in their own experience its truth and efficacy, and added their testimonies to His.

If those who heeded not the Law were punished, how much more shall they be punished who do not heed the Gospel! There is, then, a danger to be escaped, and the Gospel uplifts a sword of threat as well as a rainbow of promise. As Quenest says: "The strictness and rigor of the Old Testament are but a shadow beside the severity of the New" (Vincent). 4. God also bearing them witness.—R. V., "God also bearing witness with them." Signs . . . wonders . . . divers miracles.—R. V., "manifest powers." Gifts of the Holy Ghost—all these being credentials of the presence and power of God with them, and of the divine authority of the truths which they taught. To our Lord the Spirit was given "not by measure" (John 3: 34); but to His followers the "gifts" or "distributions" of the Holy Spirit, were granted in accordance with God's will, each receiving such measure as His faith and capacity justified.

This is the threefold division of the miraculous acts which prove the supernatural mission of those who work them. As "miracles," they display divine power; as "wonders," they excite surprise; as "signs" (St. John's usual word), they supply evidence which is the usual proof and accompaniment of a divine revelation (2 Cor. 12: 12) (Schaff). IV. Inferential.

1. God has not left Himself without a witness in any age. 2. The revelation brought by Jesus Christ is immeasurably superior to any other revelation whatsoever. 3. In His nature, as the Son of God and of the same essence with the Father, He is lifted above all created messengers.

4. In His relations to the universe, as Creator, Upholder, Possessor of all things; in His relations to the Father, as the out-beaming of His glory, and the exact counterpart of His person; in His relations to man as the Purifier of sin; in His official relation, as the Executive of the Majesty on high—He is without peer or rival. 5. He is exalted far above the angels; who never share His titles; who pay Him appropriate homage; and who are addressed as subordinate while for Him are reserved the thrones of eternity, the sceptre of righteousness, and the title of Deity.

6. The truths which He taught are entitled to a degree of attention commensurate with the ineffable dignity of Him who taught them. 7. Angels communicated the Law, and its transgressor endured the penalty; how impossible, then, the escape of one who neglects the great salvation purchased and proclaimed by the Son, and confirmed by miracles!

V. Illustrative. FULLNESS OF CHRIST. I have found it an interesting thing to stand on the edge of a noble rolling river, and to think that, although it has been flowing on for six thousand years, watching the fields and slaking the thirst of a hundred generations, it shows no signs of waste or want. And when I have watched the rise of the sun as he shot above the crest of the mountains, or in a sky draped with golden curtains, sprang up from his ocean bed, I have wondered to think that he has melted the snows of so many winters, and renewed the verdure of so many springs, and pointed the towers of so many summers, and ripened the harvests of so many autumns, and yet shines as brightly as ever, his eye no dim, nor his natural strength abated, nor his blood of light less full, for centuries of boundless profusion. Yet what are these but images of the fullness that is in Christ! Let that feed your hopes, and cheer your hearts! For when judgment-dames have licked up that flowing stream, and the light of that glorious sun shall be quenched in darkness, the fullness of Christ shall live on through eternity in the bliss of the redeemed. Blessed Saviour, Image of God, Divine Redeemer, in Thy presence is fulness of joy, at Thy right hand there are pleasures forevermore (Gottlieb).

VI. Interrogative. 1. What was said about the authorship of the Epistle to the Hebrews? 2. What was said about its canonicity, purpose, and date? 3. How did God reveal His will to the fathers? 4. Through whom has He spoken unto us? 5. What is Christ's relation to the Father, and what does it imply? 6. What is His relation to the universe of created things? 7. In what terms was His likeness to the Father expressed? 8. What relation does He hold to the so-called "law of nature?" 9. What relation does He hold to our sinful race? 10. What is His present attitude? 11. By what arguments was His superiority over angels asserted? 12. How do you explain the double fulfillment of the quotations cited? 13. What conclusion was drawn as to our treatment of the Son's message? 14. Against what danger were we guarded? 15. By whom was the Law communicated, and how were transgressors treated? 16. What strong argument was deduced concerning the neglecters of salvation? 17. How has this salvation been confirmed? 18. What practical conclusions do you draw from this lesson?

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ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.

Zion's Herald.

WEDNESDAY, MAY 27, 1885.

Possessed of a complex human and divine nature, Jesus was amply qualified to accomplish the work of reconciliation between man and God. As Paul so graphically and forcibly expresses it: "God was in Christ, reconciling the world unto Himself."

To derive the largest benefit from Christ, we are not only to trust in Him as the Bearer of our burdens of guilt and shame, but we are to aim, in the strength of faith and prayer, to live each day according to the standard of duty which He has given us; following those things that are true, honest, just, pure, lovely, and of good report in the sight of God.

Whoever studies with devout care the teachings of Jesus, and obeys those teachings according to his best understanding of them, will be sure to have increased strength of faith and obedience towards God from year to year. Such a man will find that the life to which a devout attention to the teachings of Jesus leads, is a life of satisfaction; not satisfaction with himself, but satisfaction with God—a life of hope and courage and comfort towards God.

Did you join the preacher or the church? A person said, being called on by the pastor, "I did not join the church, but Bro. —. He is now gone, and I do not go to the meeting." There are others, doubtless, who have done just what this one did? They became attached to the pastor, and gave him their names, on being requested to do so, and they were entered as probationers, but never supposed they were joining the church, and feel no interest in, nor purpose to support it. Their names should never have been entered on the church records, and the pastor who enters such names, does what no pastor should do. It is a great thing to unite with a Christian church—great responsibilities are connected with it.

In times of revival some are moved to make a profession of faith by mere sympathy with the prevailing feeling. Their convictions are superficial, their repentance formal, their faith feeble as an infant's grasp. Others who are thoroughly awakened, and whose hearts are lepers in the sight of God, repent heartily, and take hold of Christ as drowning men grip a life-rope. When temptation arises, the former are like ships built with unsound timber which break apart and sink when crossing the ridges of a tempestuous sea; the latter are like strongly built bark that ride triumphantly across the roughest seas. Happy, therefore, are they who, when touched by the life-giving breath of the Holy Spirit, enter upon the religious life, not with the light-heartedness of frivolous minds, but with the determined energy of men fleeing from the terrible certainty of "wrath to come."

Isaiah was never more conscious of his infirmity than when, in his beatific vision, he "saw the King the Lord of Hosts." It is even so with the modern believer. The manifestation of God is a light which reveals to the disciple his hidden self, and gives him such perceptions of his own vileness, that his faith is often paralyzed. Surely, he thinks, "the pure God cannot love so perverse and spotted a creature as I am." Trembling like the prophet in his vision, he then asks, "How can it be that thou, O Lord, canst love such an impure soul as mine?" As if forcing this state of mind in His followers, our Lord taught them that the ground of His Father's love for them is not their personal merit, but their love-producing faith in His Son. "The Father himself loveth Me," he said, "because we have loved Me and have believed that I came out from God." This grand thought is very full of comfort to the humbled believer. Its effect on him, as he takes it into his consciousness, is similar to that produced on the prophet by the live coal placed on his lips by the seraphim. It revives his sinking faith, and without diminishing the measure of his humility, it takes "away his iniquity," and makes his heart joyful in the Lord.

THE REVISED BIBLE.

The long-expected revision of the Old Testament is at last completed, and tens of thousands of people are perusing its pages and comparing its changes with the received version. This one good result at the present hour is gained—many will carefully read through the Old Testament Scriptures who have been accustomed to peruse only a limited portion of these venerable and inspired writings. In the church where the editor of this paper worships, the earnest young pastor has already established a Biblical club for the careful and entire reading and study of the Revised Old Testament.

If thoughtful deliberation and profound scholarship; if the combined study of leading students in Hebrew and Greek, in the different denominations of Protestant Christendom; if the collation of the best manuscripts and versions, the vigorous criticisms of friends and foes of the Sacred Books can secure a well-nigh perfect text and an unquestioned correct interpretation, we must have it in this latest revision of the Inspired Volume. It has been fourteen years since the work commenced. There had been several versions issued, as the independent work of one or more able scholars in the original tongues of the Scriptures. The margins of our Bibles were filled with varied readings. The commentators constantly suggested changes in words and sentences, which better scholarship and newly discovered manuscripts had rendered necessary, and the habit of the pulpit had become established of giving new readings to chosen texts. It was evident that the time had fully come for a new and authoritative revision. Where could it more properly commence than in the "Jerusalem chamber" of Westminster Abbey, where the received version passed its final examination before its authorized reception by the church?

But this was to be an ecumenical Bible. The independent branches of the Church of Christ had acquired the claim and authority of numbers and Christian scholarship; so from these bodies in Great Britain and America men of confessed learning in the required branches of knowledge were invited by the Canterbury Convocation of the Church of England to co-operate in this delicate and sublime work. Four years ago the New Testament was completed and sent out to all English-speaking people. It was received, at first, with remarkable enthusiasm; three millions of copies were sold at once. The decision of scholars was pronounced in its favor as to the literalness of its translation, and the success of the revisers in presenting an exact transcript of the text—an unquestionable degree, of this having been secured. But very soon criticisms began to be made upon the literary and English character of the version. It was good Greek, it was urged, but poor English. The sacred rhythm, it was felt, had at times been unnecessarily sacrificed; changes had been made where the text did not absolutely require it; and unnecessary archaic words had been retained. The unique and beautiful, as well as rhythmical, sentences of the Inspired Books seemed to be at times ruthlessly interfered with, without securing any obvious advantage in clearness of interpretation. The reading at times seemed so harsh and unnatural, that, after a short time, the volume ceased to be publicly used, and simply took the place of a valuable commentary. All, however, felt that, so far as it interpreted the words of the original text, it was far in advance of the received version. The hope sprung up, which we trust may yet be realized, that, upon the appearance of the newly-translated Hebrew Scriptures, an effort would be made to bring the new version of the Gospels and Epistles into nearer harmony with the present King James' editions, without sacrificing the important results attained by the scholarship of the hour.

The criticisms made upon the New Testament have evidently had their influence upon the minds of the revisers of the Old. Almost the only objection urged by the earliest English critics who have, only casually indeed, examined the new volume, is that they have been too conservative and not made as radical changes as they might, and perhaps ought. The English newspaper writers say that there are but few passages that will give the familiar reader of the Old Testament any shock by the different readings that have been introduced. The old accentuation, the solemn and sweet form of the inspired sentences, with the familiar terms (except where they fail to fairly interpret the text, or actually convey a false impression) have been preserved. The change from verse to paragraph, thus pre-

serving the sense, often obscured by verse and chapter, and the printing of the poetry in its proper form, have been anticipated and are universally approved. The names of animals, minerals, and of the vegetable world, as they appear in the Hebrew Scriptures, have become better known and are now properly bestowed. Many very obscure passages are made plain when adequately translated. Most of these changes had been anticipated by modern commentators. None of them effect a change in a doctrine accepted in the church; they simply, in almost every case, bring light out of obscurity. Sheol, or grave, takes, at times, the place of hell, as giving the exact meaning of the sacred writer. The new version brings the opening chapter of Genesis still more in harmony with the revelations of science: "And there was evening and there was morning one day," giving a suggestion of successive stages with intervals in creation. Apples of gold are now to be encased in "figured work" of silver. One of the most sensational translations is that of the very familiar words of the royal poet and preacher, "Vanity of vanities, all is vanity and vexation of spirit," which is changed to "vanity and a striving after wind." "Happy is the man that has his quiver full of them," becomes in the new version, "Happy is the man that has filled his quiver with them." The difficult passage in Job, which has, among our commentators, so many varying renderings, is translated: "But I know that my Redeemer liveth, and that He shall stand up at the last upon the earth, and after my skin hath been thus destroyed yet from my flesh shall I see God; whom I shall see for myself, and not another; my reins are consumed within me." Beautifully are the words of the Psalmist, "Blessed be the Lord who daily loadeth us with benefits," more correctly rendered, "who daily beareth our burdens." But we have not space to refer to these changes. In noticing the work, just issued by Funk & Wagnalls, entitled, "The Companion of the Revised Old Testament," we may refer to these changes more at length.

We advise our readers to obtain an early copy, and read it carefully in comparison with the received version. All titles to chapters and pages, which have really been, not always correct, comments upon the text, have been omitted. The work will be issued in a great variety of forms, and will be attended by a whole illustrative and explanatory literature of its own, exhibiting its beauties, giving reasons for changes, and criticizing any defects. How wonderful and providential that, at this hour, when the Bible is exposed to such a slashing and destructive criticism, fourteen years of the best scholarship of Christendom should be expended upon it, and that it should come out of this criticism unshorn of one of its books, or changed as to one of the vital doctrines based upon its revelations! It never was so widely circulated as to-day, speaking, as it does, the will of God in over two hundred and fifty human languages; it never was more thoroughly believed in by hundreds of thousands, or more tenderly loved. And it is still the power of God unto salvation to all who receive its sublime revelations.

A TRANSITION PERIOD IN COMMERCE.

The Agricultural Bureau reports that the average price of wheat on the farms was, in December, 1883, ninety-one cents, and in December, 1884, only sixty-five cents. An incalculable amount of disappointment and distress lies in this fall in the price of bread. The distress sweeps round the world. In France and England, farmers are at their wits' end, and their hearts fail them for fear of what the future may bring. Has this fall in the price of bread come to stay, or is it a transient incident of the ill-regulated cosmopolitanism of our age? If it has come to stay, the end will be beneficial; for the reduction in the cost of wheat will reduce all other prices to something like that level, and cheap bread is prosperity in a nutshell for the poor. If it has not come to stay, then we are probably on the edge of a period of ill-regulated production and disorderly exchange. The last is probably the real fact. Nothing has happened to prove that the cost of producing grain has suddenly fallen. We have had all the improved machinery for years. Last year's marvel of a large harvest and a low price for grain will not probably be repeated this year, but it is liable to be repeated in a year or two. A deranged market is a misfortune, with a mass of moral consequences at its heels; and a return to greater regularity is to be desired in the interest of all the higher concerns of human life.

A French writer who has gone over the subject of French agricultural distress, in the *Revue des Deux Mondes*, expresses the opinion that for the rest of this century the price of wheat will average considerably higher than for the recent years. The substance of the argument for better prices is worth considering. The modern means of transport have done two opposite things: On the one hand they have rendered famine almost impossible. The French reviewer says that before 1820, serious scarcity of grain was the rule in several provinces of France—some one year, others another—because there were no means of sending the plenty of one to supply the lack of others. What was true of adjacent provinces was true of the world. Steam roads and ships have abolished the causes of famine. The other thing they have done is to break up the old relations of supply and demand; the customary markets and sources of supply have been overwhelmed by new, unexpected and non-measurable sources of supply. On the other hand, the producers do not know how much to produce. Boundless markets and boundless fields! The old method of supplying demand rested on experience and settled custom. There was a certain area which fed each town; now that town may be fed by the antipodal fields. The local producer cannot forecast the competition of the unseen and distant producer. The distant producer cannot even guess who will want his grain. The breadth of the spaces which are linked as producers and consumers forbids safe estimate on either side of the exchange. What is true of wheat, is true of all productions. The liability to produce too much is vastly increased by the cosmopolitan character which commerce is taking on in our day.

How, then, can there be any hope that the French reviewer's expectations will be realized? The hope rests on old principles. Men will not raise wheat in the West at forty cents a bushel. The price must advance, or the supply will grow less. This may not happen next year; it cannot be delayed two years—unless cheaper wheat is produced by new methods! The contingency is hardly worth considering. There is widespread disappointment now; another such year would effectively restrain production. But this consoling probability does not dispose of the main question, which is: "How can the supply of the world's wants be regulated under the new conditions?" The statisticians of "crop probabilities" and the economists who study probable demand, may perfect their methods; but probably there is more hope from a new adjustment of custom on the general outline of that customary system of supplying a large city at very small waste and without any scarcity of consequence. Supply on the large lines will settle down to system in a few years. It is apparent that much of the moral disturbance which takes form in strikes and agitations of kindred character, is due to the very abundance which rewards human industry, and that the better handling of new implements of trade will result in a happier ordering of social life. Old customs have been broken up by a commercial progress of an amazing kind; the new customs have not come to maturity of development. The times are times of transition, full of blessings which we do not yet know how to use so as to enlarge the fund of general well-being.

over the subject of French agricultural distress, in the *Revue des Deux Mondes*, expresses the opinion that for the rest of this century the price of wheat will average considerably higher than for the recent years. The substance of the argument for better prices is worth considering. The modern means of transport have done two opposite things: On the one hand they have rendered famine almost impossible. The French reviewer says that before 1820, serious scarcity of grain was the rule in several provinces of France—some one year, others another—because there were no means of sending the plenty of one to supply the lack of others. What was true of adjacent provinces was true of the world. Steam roads and ships have abolished the causes of famine. The other thing they have done is to break up the old relations of supply and demand; the customary markets and sources of supply have been overwhelmed by new, unexpected and non-measurable sources of supply. On the other hand, the producers do not know how much to produce. Boundless markets and boundless fields! The old method of supplying demand rested on experience and settled custom. There was a certain area which fed each town; now that town may be fed by the antipodal fields. The local producer cannot forecast the competition of the unseen and distant producer. The distant producer cannot even guess who will want his grain. The breadth of the spaces which are linked as producers and consumers forbids safe estimate on either side of the exchange. What is true of wheat, is true of all productions. The liability to produce too much is vastly increased by the cosmopolitan character which commerce is taking on in our day.

No death, even of a crowned head, has in later years swayed so wide-spread an interest as that of the great French poet and novelist, Victor Hugo. In Paris the announcement of his death, although expected, produced a profound sensation, and in all the countries of Europe and in this country general notice was taken of it in the public press. The *London Times* speaks of it as an event that "touches the civilized world." The works of fiction of this popular writer have been something more than successful novels; they have treated of profound social questions and made their author to be one of the great teachers of his age. He has always taken an interest in public affairs, and his opinions, though often expressed in eccentric forms, have had much weight in shaping events. He was a conspicuous foe of the late Emperor Napoleon, whom he looked upon as a fraud. Hugo was not in the communion of the Roman Catholic Church, although in his request as to his funeral rites he affirmed emphatically his belief in God. His son-in-law declined the religious office of Archbishop Guibert kindly proffered in his last hours. He was 83 years of age. He leaves an insane daughter and grandchildren.

Personal and Miscellaneous.

Rev. Dr. H. B. Ridgway has been elected president of Garrett Biblical Institute, as successor to the chair lately occupied by Bishop Nide.

Rev. H. W. Bolton, D. D., pastor of Temple St. M. E. Church, this city, has for sale valuable text-books and others from the library of the late Rev. A. S. Townsend of the East Maine Conference.

Mr. Magne has at the Depository two styles of the Revised Bible—the Oxford edition—one, octavo, minion, \$2.00; the other, quarto, 16mo, \$1.00. It will ultimately appear in a great variety of forms. These are very neat and probably absolutely correct editions, having been carefully read in proof.

The National Temperance Society, New York, publishes a series of short, pithy, attractive leaflets, suitable for circulation among school-children. They are only \$1.50 for 1,000 copies, the postage to be added.

La Roy Underhill, of whom we have spoken editorially of late, and whom our correspondents have written of late week in Hyde Park, in this State. He has passed some years beyond fourscore. We have an interesting article in reference to his earlier ministerial and anti-slavery life, from the pen of the venerable Dr. Luther Lee, which will appear next week.

The "Official Minutes" of the New England Annual Conference at its late (eighty-sixth) session are published, and are for sale at the Depository, 33 Broad St. It makes a stout octavo volume of 124 pages. It contains, in addition to proceedings, statistics, reports, etc., a very useful register of the deceased and living members of the Conference, and of widows of deceased ministers, with post-office addresses. Sent by mail from Depository for 25 cents.

At the spring meeting of the Bishops, just held in St. Louis, the following preamble and judgment of the Board was passed:—"The administration of Bishop Doane in the case of the People's Church in Boston having elicited some public criticism, we deem it proper to express the judgment of our Board that the administration was not only in accordance with law in the case, but required by it; that all the facts and circumstances were carefully and judiciously considered, and the action taken was wise and timely. We are convinced that the administration which had obtained to meet an emergency could not have been longer continued without hazard to the general church, such as would render the administration liable to censure, especially after the action of the late General Conference."

One of the most beautiful and serviceable of the promised editions of the Revised Bible is that of Houghton, Mifflin & Co., of this city. It will bear the title of the Riverside Parallel Bible. It will be issued about the middle of June, and will be published in the well-known unsurpassed style of the Riverside Press. The authorized and revised versions will be published in parallel columns on each page. It will appear in a quarto form, and the type will be a large, clear, bourgeois. The references will be given at the foot of the page. We have no doubt that this will be a favorite edition of the Scriptures, both for the family reading and for the Bible student.

It was stated pretty generally through the press that Rev. Dr. Todd, of New Haven, had withdrawn from the New Haven Central Association (Congregational). We are amazed at the reason he gives, in the *Congregationalist*, for this course. He publishes a portion of the examination of two theological students who were accepted and licensed by the Association. These are the questions and answers: "Question. 'Do you believe in the deity of Christ?'" "Answer. 'I am not prepared to say that I do.'" "If a man under conviction of sin should come to you and ask you what he must do to be saved, what should you tell him?" "To repent of his sins, pray for forgiveness, try to keep God's commandments and do his duty." "Should you point him to Christ as the Saviour of sinners?" "Yes, I do not know but I should; I am inclined to think that I should."

We do not wonder that he adds:—"The Association has very kindly shown an unwillingness to part with me. But when it comes to recommending Unitarian practitioners to our churches, the departure is too wide for me. I know of but one gospel—salvation by grace, through faith in our divine Redeemer, the Lord Jesus Christ."

This is the week of the May anniversaries, but our streets show small accessions to our population. The enthusiasm of these occasions has passed by. The Sabbath was crowded with occasional sermons. Business meetings of the societies are held during the week. Some interesting platform services and denominational festivals still preserve the traditional interest of the last week in May in Boston, but the old anniversary fervor has gone forever.

Rev. Dr. Homer J. Eaton and Gen. Clinton B. Fisk have made a short visit to this city as a sub-committee on the place for the meeting of the next General Conference. They were on Sunday at the People's Church, which is one of the places offered for the sessions of the Conference, and conferred on Monday with a number of the lay brethren of the city and vicinity called together, upon the subject.

Rev. J. H. Allen writes:—"In the letters from Rome recently published in this issue, I noticed a few typographical errors, but thought they were too slight to need correction until I read that 'the early Christians were whipped' in the *Catholic*. I imagined that some of my readers would think I had made a new discovery at Rome. The early Christians were whipped (scourged) in the streets, and not in underground homes. I used the word *whipped*."

Brother Allen's manuscript was not exactly as legible as print.

Our Newton Centre pastor, who is an expert in prayer-meeting singing, gives this warm notice of the new book just published by McDonald & Gill:—"Songs of Joy and Gladness" is the title of a new book for praise services, prepared by Wm. McDonald, Joshua Gill, John R. Sweeney, and W. W. Kirkpatrick, and published by McDonald & Gill, Boston. This selection of songs is well made. One finds in it many of the old favorites from the hymnal books, and some new ones, and many of those that have recently come into wide favor like 'The Gaid of a King' and 'Miss Haver-gill's Consecration Hymn,' which was written as a thank-offering to the Lord after He had given her the salvation of ten souls—the whole of a household where she was visiting. There are in the book also many new songs, some of them written by the editors, and considerable new music composed by Mr. Sweeney and Mr. Kirkpatrick. One of these hymns is dedicated to Bishop Taylor, and another takes its key-note from the triumphant last words of Rev. J. S. Inskip. The Clifton & Co. book is well indicated in its title. The book sells in boards for 40 cents a copy, \$4 a dozen, \$30 a hundred. Copies in leather for pulpits may be had for 75 cents. One edition has already been sold."

The Alumni Association of Lincoln University have commenced the publication of a quarterly periodical entitled, the *Alumni Magazine*, its contributors colored graduates and laborers among the freed. Its office of publication is 924 Lombard St., Philadelphia, Pa. Its May number is well filled with substantial articles of present discussion and interest. President Joseph C. Price, of Zion Wesley Institute, Salisbury, N. C., contributes an able paper upon "The Southern Problem." We heartily commend to our readers this fresh, manly and instructive literary enterprise of our brethren of color. \$1 a year.

Cassell's Family Magazine for June contains the interesting story of "A Diamond in the Rough." Illustrated. Its other articles are: "The Balloon of the Future," "An Evening with Sir Walter Scott," "Jaco's Forgeries," "Arm Chairs Ancient and Modern," "Sweet Christabel," "An American Prison," "A Tale Told under the Snow," "What to Wear," "The Gatherer," etc. New York, \$1.50 a year.

A very pleasant family scene, in which a large company of friends participated, was the marriage, in Cambridge, on Thursday evening, the 21st, of Miss Mary, daughter of Mr. J. A. Woolson, of the firm of William Clifton & Co., and a member of Wesleyan Association, to Mr. James L. Fiske, Rev. Dr. Huntington, of Boston University, formerly pastor of the Harvard Street M. E. Church, Cambridge, with which the family is connected, performed very gracefully and impressively the ceremony at the home of the bride. The presents, from a large circle of relatives and friends, were very numerous

and valuable. The young couple take a European trip before settling down into their home life, and they bear with them the best wishes and prayers for their happiness and usefulness during their earthly life of all who are so happy as to enjoy their acquaintance. As a friend of the family of the lovely bride for two generations, we proffer to them our heartiest benedictions.

The *North American Review* for June is filled with papers calculated to awaken interesting discussion. We shall only announce, in this paper, the titles, and return to some of the articles hereafter. The number opens with an instructive symposium upon silver as a circulating medium, by Prof. Sumner, President Walker and Prof. Laughlin. Judge Learned has an excellent paper upon "The Tariff of Justice." Gail Hamilton has a very characteristic paper upon "Prohibition in Politics." It would have been a good idea to have had a response in the same number from Miss Frances E. Willard. Mr. O'Brien assails the policy, while Bishop Keane earnestly defends the Roman Catholic view of the school question, answering the query, "What is the Catholic School Policy?" Edwin Whipple gives one of his vigorous essays upon "The Swearing Habit." Another symposium treats of the dress question for women. The new plan of introducing short responses from correspondents is continued in this number with good success.

Last year an International Missionary Union, embracing the returned foreign missionaries, in the United States and Canada, of all denominations, was formed, and had a very profitable conference at the Wesley Park Hotel, Niagara Falls. Its president is Rev. Dr. J. T. Gracey, and the chairman of its executive committee is Rev. Dr. S. L. Baldwin, now of East Boston. The Union proposes to hold a second conference, by invitation, on the same grounds, commencing July 28, and closing August 7. All returned missionaries are heartily invited to be present. Questions relating to the mission work will be introduced by essays and fully discussed, and devotional services to the quickening of the spiritual life will be held. As the expenses will be considerable, and many who would be profited to be present can hardly bear the incident outlays, contributions are earnestly sought for this purpose from the friends of missions in both countries. The last day of the conference will be a "Children's Day." For further information address Rev. J. T. Gracey, D. D., Rochester, N. Y., or the secretary, Miss F. M. Morris, M. D., No. 1 Congregational House, Boston, Mass.

Messrs. Ford, Howard & Hulbert, of New York, who published an edition of the revised New Testament, introducing the amendments of the American revisers, will now publish an edition of the Psalms, also, with the omitted changes made by the committee on this side of the Atlantic in this portion of the Old Testament. This will give a very convenient and satisfactory edition of the New Testament and Psalms, embracing the very desirable corrections of our American scholars.

The *Sacred Messenger*, conducted by Prof. W. W. Payne, of Carleton College, has for its May issue papers from Prof. Hall upon "The Instruments and Work of Astronomy;" "The Star of Bethlehem," by the editor; "Recently Discovered Asteroids," by Prof. Kirkwood; "The School of Practical Astronomy at Willard's Point, N. Y.," Prof. Holden; and "The Red Spot on Jupiter," Prof. C. A. Young. The editorial miscellany is full, fresh and instructive. \$2 a year. Northfield, Minn.

The School for Christian Workers, lately established at Springfield, Mass., sends out its first circular, containing a list of its board of management and officers of instruction, with its curriculum of study, expenses, of board and tuition, etc. Its chief object is "to train men for lay Christian work," but it does not propose to become a theological seminary. Dr. Vincent has just been lecturing before the school. The secretary, Rev. S. L. Merrill, will forward circulars when desired.

Anson D. F. Randolph & Co. will publish immediately the latest new delivered, St. George's Episcopal Church, St. Louis, on the Sunday evenings in Lent, 1885. These lectures attracted great attention at the time of their delivery. The various lecturers represented the Presbyterian, Baptist, Methodist, Episcopal (North and South), Congregational, and Lutheran Churches. Dr. Fulton, the rector of St. George's, writes an introduction on "Christian Unity."

As announced in the last issue of our paper the recently-purchased literary periodicals—*The Gospel in All Lands*, the *Missionary World*, and the *Little Missionary*—are out for June, and are full of interest. Our pastors should introduce them at once to the churches. The number for June is devoted largely to Mexico, is richly illustrated, and filled with instructive and attractive short articles. Many of them have been written by our distinguished correspondents, Mrs. Katharine Lent Stevenson. Mrs. Stevenson is the daughter of a much-respected member of the New York Conference, and was a graduate of the Theological School of Boston University. She has preached with great acceptance in many of our pulpits in this vicinity, and is a model wife and mother in her own pleasant home in Newton.

We receive from Rev. O. W. Scott a published list of the probationers received at the Centenary M. E. Church, Birmingham, Ala., of which he is pastor, since last January. They reach one hundred and seventy in number, and are duly arranged in church classes. Within twelve months two hundred and ninety-five persons, by certificate or upon probation, have been received into this church. There is a children's class under a lady as a leader. The church has enjoyed a gracious revival season. Rev. T. Johnson added the pastor very efficiently in his work.

received, from the same source, a bright and helpful little sheet, called the *Church Tidings*, which is published quarterly as the organ of the church, and is skillfully edited by the superintendent of the Sunday-school.

We are not infrequently asked to give the address of some hospital where the sad case of confirmed leprosy is treated. We always mention the Washington Home. It is in this city, at 41 Waltham Street, under the care of Albert Day, M. D. Dr. Day has had the experience here and in New York, of more than a score of years, of struggling with the awful appetite for drink in his patients. He has just sent out the twenty-second annual report of the Washington Home, containing its useful history and present work. The report contains many valuable suggestions, the result of long and thoughtful observation.

The sixth reunion of the Christian Commission, the Sanitary Commission, and the war chaplains, North and South, will be held this

year, at Orchard House, near Boston. The occasion will be a most interesting one, and we trust that many of our readers will be able to attend. The president of the North American Association is Mr. J. T. Gracey, D. D., of Rochester, N. Y. The president of the South American Association is Mr. J. T. Gracey, D. D., of Rochester, N. Y. The president of the European Association is Mr. J. T. Gracey, D. D., of Rochester, N. Y. The president of the African Association is Mr. J. T. Gracey, D. D., of Rochester, N. Y. The president of the Asiatic Association is Mr. J. T. Gracey, D. D., of Rochester, N. Y. The president of the Australasian Association is Mr. J. T. Gracey, D. D., of Rochester, N. Y. The president of the Antipodean Association is Mr. J. T. Gracey, D. D., of Rochester, N. Y. The president of the Arctic Association is Mr. J. T. Gracey, D. D., of Rochester, N. Y. The president of the Antarctic Association is Mr. J. T. Gracey, D. D., of Rochester, N. Y. 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Grace

$$g^{(0)} = \frac{1}{\sqrt{\pi}} e^{-x^2} \quad g^{(1)} = -\frac{x}{\sqrt{\pi}} e^{-x^2} \quad g^{(2)} = \frac{(x^2-1)}{\sqrt{\pi}} e^{-x^2}$$

The Family.

READING THE APPOINTMENTS.

BY REV. ALFRED J. HUGHES.

I was sitting in a wing-still, close beside the altar-rail. When the Bishop came in softly, with a face serene, but pale, and a silence indescribably pathetic in its power. Such as might have reigned in heaven thro' that "space of half an hour." Rested on the whole assembly as the Bishop rose and said:

"All the business being finished, the appointments will be read."

Not as one who handles lightly merchandise of little worth, but as dealing with the richest, most important things on earth. In the fellowship of Jesus, with the failings of a man, the good Bishop asked forbearance—he had done his best to plan for the glory of his Master, trusting Him to guide his pen. Without prejudice or favor; and the preachers cried, "Amen."

"Benedict Mountains—Henry Singer"—happy people, happy priest, on the dainties of the gospel through the changing year to feast, not a church trial ever vexed them, all their preachers stay three years, and depart amidst a tempest of the purest kind of tears.

"Tributed Waters—Nathan Peaceful"—how that saintly face grew red, how the tears streamed through his fingers as he held his swimming head, but his wife stooped down and whispered—what sweet message did she hear? For he turned with face transfigured as upon some mount of prayer.

Swift as thought in highest action, sorrow passed and gladness came. At some wondrous strain of music breaking forth from Jesus' name.

"Holy Rapture," said the Bishop, "I have left to be supplied."

And I thought—you couldn't fill it, Mr. Bishop, if you tried.

For an angel duly transferred to this Conference below.

Wouldn't know one-half the wonders that those blessed people know.

They would note some strain of discord though he sang as heaven sings, and discover some shortcomings in the feathers of his wings.

"Grand Endeavor—Jonas Laggard"—blessed be the Lord, thought I, they have put that Brother Laggard where he has to work or die, for the church at Grand Endeavor with its energy and prayer will transform him to a hero or just drive him to despair.

If his trumpet lacks the vigor of the gospel's charming sound, they will start a big revival and forget that he is sound.

"Union Furnace—Solon Trimmer"—what a Bishop that must be! They have got the kind of preacher who will suit them to a T; Metho-Con Baptist—Unit—in one nature blithe and bland, fire or water, hell or heaven, always ready on demand.

"Consolation—Jacob Faithful"—hand in hand the two will go through the years before them bringing heavenly life to earth below.

"Greenland Corners—Peter Wholesome"—but he lost his self-control, buttressed up his coat as if he felt a cold wind strike his soul, saw the dreary path before him, drew a deep breath, knelt his brow, then concluded to be faithful to his ordination vows.

In the front pews sat the fathers, hair as white as driven snow—As the Bishop read appointments they had filed long years ago, tender memories rushed upon them, life revived in heart and brain, till it seemed that they could travel their old circuits o'er again.

"Happy Haven—Joseph Restful"—how the joy shone in his face.

At the thought of being pastor for three years in such a place!

"Hard-as-Granite—Ephraim Smasher"—there the stewards sat in row, and they didn't want that Smasher, and he didn't want to go.

"Drowsy Hollow—Israel Wakim"—he is sent to sow and reap.

Where the congregations gather in the interests of sleep.

As they sit on Sabbath mornings in their softly-cushioned pews, they begin to make arrangements for their regular weekly snooze.

Through the prayer a dizziness gathers over every mortal eye.

Through the reading of the Scriptures they begin to droop and sigh.

In the hymn before the sermon, with its music grand and sweet, they put forth one mighty effort to be seen upon their feet.

Then amidst the sermon throbbing with the gospel's sweetest sound, they sink down in deepest slumber and are nodding all around.

But I guess that Brother Wakim, on the first bright Sabbath day, when he preaches to that people, and is heard a mile away, will defy both saint and sinner on a breast to lay a chin.

Till he strikes the strain of "lastly," and "I'll warrant him to win, for by all who ever heard him it is confidently said, if 'twere possible to mortal he would wake the very dead."

Then a mist came o'er my vision as the Bishop still read on, and the veil that hides the future for a moment was withdrawn.

For I saw the world's Redeemer far above the Bishop stand, on his head a crown of glory and a long roll in his hand.

Round his throne a countless number of the ransomed, listening, press'd—He was stationing his preachers in the City of the Blest.

Some whose names were most familiar, known and revered by all, went down to the smaller mansions back against the city wall.

One who took the poorest churches miles away from crowds and cars, went up to a throne of splendor with a crown ablaze with stars.

How the angels sang to greet him, how the Master cried "Well done."

While the preacher blushed and wondered where he had such glory won, some whose speech on earth was simple, with no arguments but tears, nothing novel in their sermons for fastidious itching ears, coldly welcomed by the churches, counted burdensome by all, went up to the royal mansions and were neighbors to Saint Paul.

Soon the Master called a woman, only known here in the strife. By her quiet, gentle nature, though a famous preacher's wife, Praised and blessed her for the harvest she had garnered in the sky, But she meekly turned and answered—"Twas my husband, Lord, not I."

"Yes," the Master said, "his talents were as stars that glow and shine, But thy faith gave them their virtue, and the glory, child, is thine!"

Then a lame girl—I had known her—heard her name called with surprise, There was trembling in her bosom, there was wonder in her eyes.

"I was nothing but a cripple, gleaned in no wide field, my King, Only sat a silent sufferer 'neath the shadow of Thy wing!"

"Thou hast been a mighty preacher, and the hearts of many stirred To devotion by thy patience without uttering a word."

Said the Master, and the maiden to his side with wonder press'd—Christ was stationing His preachers in the City of the Blest.

And the harp-strings of the angels linked their names to sweetest praise Whom the world had passed unnoticed in the blindness of its ways.

I was still intently gazing on that scene before me, When I saw the Conference leaving, and I started for the cars.

JEHOVAH ROPHECA. A Personal Experience.

BY ANNA OLIVER.

MR. EDITOR: I had just written for your columns my testimony of a wonderful deliverance our Lord has just granted me, when your recently published article on "Prayer and Healing" fell under my notice. I read them with the greatest interest, but as they closed without any reference to the point which my experience has made plain to me, and which seems to me the root of the whole matter, I have hesitated to send.

The author of those articles was my honored professor in the School of Theology. He is also a personal friend, and in the past has taken pains to express, in a public manner, sympathy and encouragement for me and my work. I cannot reconcile my mind to the writing of anything that would appear as in opposition to, or in argument even with, such carefully-prepared statements of his. But in a brief recent correspondence, Prof. Townsend asks me for my opinion of his conclusion, and again says, "Certainly send to ZION'S HERALD."

So I will venture to send, remembering that it is our Lord's way to hide some things from the wise and to reveal them to babes.

God has done a wonderful thing for me, to which I rejoice to testify for the glory of His name. He has taught me the meaning of "Jehovah ropheca." Through a personal experience He has shown me that there is a fuller salvation in the blood of the atonement than was taught in our School of Theology, or than is proclaimed even by Methodism, which is distinguished for its doctrine of "full salvation." There is much advertising of "faith work," and "faith cures," that surely cannot glorify God. For an individual, or a church, or philanthropic institution to hang out a sign, so to speak, announcing, "We live by faith. We will die or disband before we will ask of any one but God," strikes me as a most decided, though indirect, way of seeking the public. I see in Rev. Geo. Miller's work, from a careful study of his own book, "The Life of Trust," and from the admissions of those who have known his work, as clear evidences of human instrumentality as in enterprises that do not advertise themselves as by faith alone. Doubtless, however, Mr. Miller, and those of his school, are sincere, only they do not see what is plain to others. At the same time these others may believe just as truly in God's direct answers to prayer, as do the professed "faith workers." As a matter of fact, I know that God does answer prayer for financial help when the whole matter lies entirely between the individual and God, under circumstances when no third person would have suspected that help was needed. And this not once or occasionally, but year in and year out. To my mind there needs no proof that God will answer prayer directly, or—if that term be preferred—miraculously, because He has said He will, and He cannot lie. But surely our God desires no credit for what He does not do. Misstatements and exaggerations never honor God.

There are probably many so-called "faith cures" which are produced by wholly natural causes. Many persons now sick would speedily recover could they be induced to discard doctors and dosing, and employ their thoughts usefully—forgetting themselves in serving others. Nevertheless, no candid mind that has investigated the subject, can doubt that there are in our day cures so miraculous as when Jesus trod the streets of Jerusalem—cures that can be accounted for by no natural causes, but solely by the immediate power of God.

I now come to my own personal experience, and bear my testimony to what God has done for me. He has made me well after a year and a half of illness, during which every human means for recovery was tried without avail. The trouble was, in a word, "starvation," from inability of the digestive organs to furnish sufficient nourishment to repair the wastes of an already depleted system. How the system came in this condition would be a long history to relate. Suffice it to say, that a person who from childhood done the work of two, under opposition that wore on the sympathies, and who had seen sweat away home, friends, and every near relative, may be admitted to have endured a tax that only superhuman power could sustain.

Physicians, hygienic, homeopathic, allopathic, hydropathic, eclectic, and magnetic, pronounced the case incurable, and a number prophesied speedy death. The abandonment of medicine

was tried; health foods, "Murdock" and other prepared foods, also driving hundreds of miles in mountain air, and cultivating a garden; and the summoning of will and determination to recover—all without avail. The sufferings endured can hardly be exaggerated. Mothers who were present during the attacks of vomiting and nausea, declared that they never suffered more in their lives, or so long continued, and these attacks occurred with only a few days intervening.

But, on my learning from God's Word what, with all theological instruction, I had never before heard, that the body is included in the redemption brought us through the atonement of Jesus Christ, the prayer of faith (James 5: 14-16) was offered for me by Mr. Joseph C. Young, Mrs. Gertrude Able, and Mrs. E. C. Greene, and I began to mend from that very hour. From eighty-two or three pounds, my weight has increased at the rate of about one and a half pounds per week to one hundred and nine pounds.

Two days after the offering of the prayer, the Lord granted a baptism of the Holy Ghost for physical healing, and no experience of my life has brought the Lord nearer than to feel His power instantly again and again in answer to prayer going through my very flesh and blood. I am consecrated anew to His service to teach salvation "to the uttermost," spirit, soul and body, through the precious blood of Christ.

I had as much faith and more prayer during this entire time of illness, hence my cure is not so much a "faith cure," or a "prayer cure," as the Lord's honoring of obedience—the coming to Him in the way He has directed. We all know in the matter of the soul's salvation how long persons will call themselves "seekers," and yet find no light, just because they are trying to be saved in their own way instead of God's way. Long since, and with perfect success, I took the Lord as my provider—"Jehovah jireh"—but I did not see that I ought to take Him for my healer—"Jehovah ropheca." Least of all did I see that the body is included in the redemptive work of Christ. But, truly it is. And what the Lord has done for me He can do for all.

I had no faith in many professional faith-curers, having seen impostors, but when I went to the Lord to redeem my body from sickness as my soul from sin, He did it. Others may theorize as they choose, but one thing I know, that whereas I was sick, now I am well. Every day I go to the Blessed One who "hath borne our sicknesses, and carried our pains" (see Dr. Young's translation), and He puts into my body His own divine life. I feel it tingling to my very finger tips.

Now, is all this a miracle? As much as and no more than the salvation or sanctification of a soul. I have simply given the Lord my body as I gave Him my soul, and the result is that I am well.

I shall be happy to present in another article Scripture proofs showing that Christ died for the entire human being—body, soul and spirit—and that He has undertaken to save our bodies from sickness as our souls from sin.

Brooklyn, N. Y.

MARGARET.

Beauty she had not, neither pale nor state; Not hers the gracious gifts that women prize; In learning of the schools she was not wise; She was not anything the world calls great.

Yet in the quiet old Southern city where She lived and wrought, in polished marble set, Comrade of Jackson, Clay and Lafayette, Her statue rises clean and white and fair.

Who was she, thus to win such companion-ship? Who was she, thus to be immortalized? With the beloved, honored, idolized? Great names forever upon History's lip.

A woman who made bread, who at her stall Or by her bake shop door sat day by day, Selling her wares in simple honest way, A very humble woman—that was all.

But everywhere the orphan children say, "She was our mother," and the city's poor Cry out, "Twas she who blessed our hapless door."

While from the past the soldiers blue and gray Do speak her praise, and every noble cause Declares she was our helper; every need Whispers, she knew not any class or creed, But listened always to love's higher laws.

And so she died, and so the people set Amid her heroes—with a proud consent—This simple woman-crowned monument, And carved thereon the one word—"Margaret."

Oh, gracious city! he who runneth reads Your pride in patriotic fire, in martial fame; But in the place you give this humble name, You prove your faith in love's diviner deeds.

CARLOTTA PERRY, in Youth's Companion.

A FRESH PACKAGE OF BOOKS.

BY M. V. B. K.

The expressman hailed me, saying he had a package for me. I knew well enough it was a set of books from Boston that I had ordered a few days ago. Last summer, when on a still hunt for some choice books, I found a man just carrying out a set from the rooms of a Franklin Street dealer which I went there specially to look for. The dealer kindly agreed to let me know if he could secure another set at similarly low prices, so the other day the long-expected notice came, and at once I ordered them. I confess I have a weakness for books, and never begrudge money so little for any expense as for that of books. Already my collection begins to be somewhat formidable for moving from station to station, but that is only once in three years or so, and how could I get along without just my books? The books on theology, Christian life, and Bible study must be on hand for my sermonizing; the books of poetry, to enjoy at odd times, and to reveal among the potentates of Parnassus; the books of science in order that I may not be a novice in the latest developments of modern research and thought; while the same must be said of travel and biography; then philosophy is needed to see how the world has thought, and struggled, and wondered,

and been mistaken, yet search after God and truth never tiring. History, the old love of my boyhood days, must fill a large space on my shelves, because the old love has grown stronger—a stronger with the years; and besides, too, a forenoon is now and then used on a special study of the religious life of a race now dominating much of the Christian world, so that books must be gathered along that line. Thus books accumulate, and must continue to accumulate.

This set-to-day came like the arrival of a long-expected acquaintance, for I was not wholly a stranger to Freeman's "Norman Conquest." I had consulted it numbers of times, reading long sections of it, but its size and cost had deterred me from getting it till now. Did I think of the paltry eight dollars as too much for a book that I had so often consulted? My only fear was, when informed of it, that the dealer could not keep it till my order should secure it for myself. The fear was groundless, and now they lie on my study carpet. Six light, tasteful, gilt-tipped volumes! How I have been tasting their sweets since they came two hours ago! First, I looked at their fresh, glossy, blue binding. The binding of books makes a little difference with me, I confess, yet not so as to cause me to pay for high-priced ones, since if I can get decently bound ones for half or a third the cost of others, I would rather do that way and save the money beyond to use for some other books. The heart, the soul, of a book is what I want, not its dress.

Then I opened the first volume at the title page, as I would early ask a friend who had come to see me about his plans of visiting with me. Then the preface to—for I do not feel like studying an author till I know what he thinks himself of his own book; what he meant by writing it, and how he wants others to regard it. There is a subtle feeling, as you consult the preface of a great book, that if you know the sources whence the author drew his inspiration and facts, you can also become the companion of those whose companionship he sought. In this case one feels that he has had an introduction to the men whom Freeman drew on; and has also a friendly glimpse at the rich old records from which he gathered much of his material.

The preface done, I turned at random into the heart of some of the volumes and read a page or two just to taste; then ran through a section of the table of contents; then took up the copious index, and looked for catch words on some favorite theme or field, only to find what a rich mine is lying before for the working. But, dear me! My book-shelves must be enlarged, and the carpenter was consulted last night before prayer-meeting about it. The whole side of the room is filled now, the only chance for enlargement being a narrow space between the shelves at the corner and the side of the window. I will have some extra shelves put in there, and place all the poets on them, calling it the "Poets' Corner."

Our Girls.

HOW TO WIN.

I am to give you reasons why you are to cultivate your speciality. And claim, first, that you should do this because you have a speciality to cultivate. The second reason is, because you will then work more easily and naturally, with the least friction, with the greatest pleasure to yourself and the most advantage to those around you. "Paddle your own canoe," but paddle it right into the swift, sure current of your strongest, noblest inclination. Thirdly, by this means you will get into your cranium, in place of aimless reverie, a resolute aim. This is where your brother has had his chief intellectual advantage over you. Quicker of wit than he, far less unwieldy in your mental processes, swifter in judgment, and every while as accurate, you still have felt, when measuring intellectual words with him, that yours was in your left hand, that his was in his right; and you have felt this chiefly, as I believe, because from the dawn of thought in his sturdy young brain, he has been taught that he must have a definite aim in life if he ever meant to swell the ranks of the somebody on this planet, while you have been just as sedulously taught that the handsome prince might whirl past your door "most any day." If you to a seat beside him in his golden chariot, and carry you off to his castle in Spain.

And of course you dream about all this; why shouldn't you? Who wouldn't? But, my dear friends, dreaming is the poorest of all grindstones on which to sharpen one's wits. And to my thinking, the rust of woman's intellect, the canker of her heart, the "worm" in the bud of her noblest possibilities has been this aimless reverie; this rambling of the thoughts; this vagueness, which, when it is finished, is vacuity. Let us turn our gaze inward, those of us who are not getting-going workers with brain or hand. What do we find? A wild chaos; a glimmering nebula of fancies; an insipid brain-soup where a few lumps of thought swim in a watery gravy of dreams, and, as nothing can come of nothing, what wonder if no brilliancy of achievement promises to flood our future with its light? Few women growing up under the present order of things, can claim complete exemption from this grave intellectual infirmity.

It was once thought to be a high virtue for women, no matter how lofty in station or how ample of fortune, to do their own work with the needle. Homer represents Penelope spinning, surrounded by her maids, and classic art abounds with illustrations of like character. But the virtues of one age often become the mistakes of the next. When loom, needle and broom were women's only weapons, she did well to handle them deftly, no matter what her rank; for they were her bread-winning implements, and fortune has been proverbially in the hands of those who have their "witty inventions," have perpet-

ually enshroued in "woman's sphere." Eli Whitney, with his cotton gin, Elias Howe, with his sewing machine, and a hundred other myriads of mechanics who have set steel fingers to do their hour's work, what women's fingers could not accomplish in a year; all these have combined to revolutionize the daily cares of the gentler sex. With former occupations gone, and new ones in special vocations new to them, it becomes not only the privilege but the sacred duty of every woman to cultivate and utilize her highest gift. There is no more practical form of philanthropy than this, for every one who makes a place for herself "higher up" leaves one lower down for some other woman who, but for the vacancy thus afforded her in the world's close crowded ranks, might be another claimant of the same place. There is an army of poor girls wholly dependent, for a livelihood, upon the doing of housework. They have no other earthly resource between them and the poorhouse or pauper's life. There is another class to whom an honorable support can come only by sewing or millinery work. Whoever then fits herself for some employment involving better pay and higher social recognition, graduates out of the lower grades and sends them to those who cannot so advance, has helped the world along in a substantial way, because she has added to the sum of humanity's well being.

After all, this is the vital question: With what sort of a weapon will you ward off the attacks of the blood-hound poverty, which Dame Fortune is pretty sure to let on everybody's track sooner or later, that she may try his mettle, and learn what manner of spirit he is off? In times like these, when men's hearts are aching for them for fear, when riches are saved from the clutches of the "wretched millions" by the faithless cashiers and book-keepers who are adepts at furnishing these flying implements, and, above all, when labor is coming to be king, the question, *What will you do?* is of the greatest significance. Remember, going forth from the uncertain Eden of your dreams, into the satisfying pleasures of honest, hard work, "the world is all before you, where to choose your own line of endeavor." Woman's home, and help her make it beautiful? No task more noble or more needed awaits the thoughtful worker of to-day. The world exists but for the sake of its homes. Will you bestow your heart upon some fine aesthetic industry, as drawing, designing, engraving, telegraphing, photographing, photography? Will you be an architect? a printer? an editor? Will you enter one of the three learned professions? Braver women have done so, and won a foothold for us in each of them, as to the brain-hold, that is our affair.

Think a moment. Will you be led to say: "The good old ways are good enough for me," and so drop into the swollen ranks of teacherdom, or rattle through the ranks of piano, and then set up for a musician, though you have not a particle of music in throat or finger-tips? Or will you stay at home and let papa support you until you grow tired of doing nothing and expecting to be supported to marry some man whom you endure rather than love, just to get decently out of your dilemma?

Nay, I do you injustice. Few girls who breathe the free air of our western prairies will be so cowardly. I may not construct your horoscope, but this much I will venture—that when you marry, no matter what you find, you will seek not a name, behind which to cover up the insignificance of your own; not a good provider; to feed and clothe one who has learned how to feed and clothe herself; not a "natural protector," to shield you in his plaidie, the gallant, gallant laddie, from the cauld, could blast; but you will seek (and may heaven grant that you shall find) that rarest, choicest, most elusive prize of man's existence, as of woman's; one which—mournfully I say it—the modern marriage is by no means certain to involve, namely, a mate. At this juncture, where you are so wisely hesitating before—"The first orthodox word she's said."—Some youth throws down the magazine and mutters to himself: "There, I knew it would come to this! Look at the absurdity of these women! Why, they preach up all sorts of trades and professions, and then they come back, at last, to the 'good old way' they have forsaken, and advise every young lady to get a situation in a school of one scholar, and her board through him!"

Meanwhile, heroic Hypatia sits near by, and "musing in meditation, fancy free," on a "career," murmurs within herself, "To this complexion must it come at last!"

Peace, peace, good friends! This seeming ill-omened readily explained. In this century, where the wage of battle has cost our land an army of her sons, when widows mourn, and unwept thousands are forced to meet the hard-fated world (from which rose water and the sun-bleached robes of America is coming to the rescue of her daughters! In less enlightened days, your ideal woman composed the single, grand cause for which public prejudice set itself to work, was to be the wife and mother, and she was carefully enshrined at home. But, happily, this is the world's way no longer. The exceptions are so many, made by war, and the false notions of both men and women that not to provide for them would be monstrous meanness, if not a crime. And the provision made in this instance is the most rational, indeed, the only rational one which it is in the power of society or government to make for any save an utterly incapable, namely, a *chance for self-help*.

(To pursue the line of our argument still further) can we forget that skeleton hand which, in utter disregard of "the proprieties" in destiny's drama, thrusts itself so often into the domestic circle, and snatches the beloved "provider" away forever, while it sets gaunt famine by the fireside in the stead! Can we forget that, in ten thousand families, wives and mothers are waiting in suspense, and agony the return of wretched husbands to homes made hideous by the drunkard's sin—wives whose work of brain or hand alone keeps their children from want, and whose "strong staff" is broken, and their beautiful rod? There are delicate white fingers turning the page on which I print these words, that will never wear the marriage ring; there are bright forms bending over my friendly lamp, waiting in suspense, and agony the return of wretched husbands to homes made hideous by the drunkard's sin—wives whose work of brain or hand alone keeps their children from want, and whose "strong staff" is broken, and their beautiful rod? There are delicate white fingers turning the page on which I print these words, that will never wear the marriage ring; there are bright forms bending over my friendly lamp, waiting in suspense, and agony the return of wretched husbands to homes made hideous by the drunkard's sin—wives whose work of brain or hand alone keeps their children from want, and whose "strong staff" is broken, and their beautiful rod? 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